



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

US  
13190  
15.6

Putnam - Address - 1848

US 13190.15.6



Harvard College Library

FROM

Rev. F. A. Farley

AN  
ADDRESS

DELIVERED BEFORE THE

CITY GOVERNMENT AND CITIZENS OF ROXBURY,

AT THE

CONSECRATION

OF THE

CEMETERY AT FOREST HILLS,

JUNE 28, 1848.

---

BY GEORGE PUTNAM, D. D.

---

TOGETHER WITH THE OTHER SERVICES OF CONSECRATION,

PRINTED BY ORDER OF THE CITY COUNCIL,

ROXBURY;  
JOSEPH G. TORREY, CITY PRINTER.

1848.



AN  
ADDRESS

DELIVERED BEFORE THE  
CITY GOVERNMENT AND CITIZENS OF ROXBURY,  
AT THE  
CONSECRATION  
OF THE  
CEMETERY AT FOREST HILLS,

JUNE 28, 1848.

~~~~~  
BY GEORGE PUTNAM, D. D.  
~~~~~

TOGETHER WITH THE OTHER SERVICES OF CONSECRATION.

PRINTED BY ORDER OF THE CITY COUNCIL.

~~~~~  
ROXBURY:  
JOSEPH G. TORREY, CITY PRINTER.  
.....  
1848.

US 13190. 15.6



1850 Jan 30 Date of  
Rev. J. H. Seaver, Secretary,  
CITY OF ROXBURY.

*In Common Council, July 3, 1848.*

*Ordered,* That the thanks of the City Council be tendered to the Rev. GEORGE PUTNAM, D. D., for the able, eloquent, and appropriate Address delivered before the City Government and Citizens of Roxbury, at the Consecration of the Cemetery at Forest Hills, on the afternoon of Wednesday, June 28th, and that he be requested to furnish a copy of the same for publication.

*Ordered further,* That the thanks of the City Council be tendered to Rev. AUGUSTUS C. THOMPSON, for the appropriate introductory prayer:—To Rev. JOHN WAYLAND, D. D., for appropriate selections from the Holy Scriptures:—To Rev. CYRUS H. FAY, for the beautiful Hymns composed by him:—To Rev. EDMUND F. SLAFTER, for the appropriate concluding prayers,—and that they severally be requested to furnish copies of the same for publication.

Sent up for concurrence.

JOSHUA SEAVER, *Clerk.*

*In Board of Aldermen, July 3, 1848.*

Concurred.

JOSEPH W. TUCKER, *City Clerk.*

~~~~~  
CITY OF ROXBURY.

*In Common Council, July 3, 1848.*

*Ordered,* That the thanks of the City Council be tendered to Mr. ALPHEUS E. TROWBRIDGE, and the ladies and gentlemen composing the choir, for the acceptable manner in which the vocal music was conducted on the occasion of the Consecration.

*Ordered further,* That the thanks of the City Council be tendered to the gentlemen who officiated as Marshals on the occasion, for the prompt, courteous, and efficient manner in which they discharged their several duties.

Sent up for concurrence.

JOSHUA SEAVER, *Clerk.*

*In Board of Aldermen, July 3, 1848.*

Concurred.

JOSEPH W. TUCKER, *City Clerk.*

## A D D R E S S .

---

THE Report of a Committee of the City Council, presented in September last, and since widely distributed, sets forth fully the advantages and the necessity of a Rural Cemetery, to be established within the limits of this city.

With brief delay, justified by the important financial questions connected with the subject, the Municipal Authorities have made liberal provision for the object. Their design has been carried out thus far with energy and good judgment by those intrusted with the conduct of it, and the result is before and around us, or rather that effective beginning which guarantees the progressive accomplishment of the object desired.

The satisfaction which the people of Roxbury will feel in the measure, now so far achieved, may well be shared, I think, by a portion of the inhabitants of the adjoining metropolis, who cannot expect much longer to find suitable and sufficient space for burial within a shorter distance. What has been done has not been done too soon, nor on too large a scale, nor at too great a cost. The future will justify it, nay, it is already justified to the feelings and to the judgment of those who take an interest in it.

The spot is well chosen. It lies apart from the great thoroughfares of the world, and yet near to the dwellings of those multitudes who are one day to occupy its quiet precincts. Nature has done all for it that we could desire, and

consummate science and taste have been displayed, in preparing it for its uses—no, not displayed;—true science and taste never *display themselves* in such a scene as this. Their most perfect art consists in hiding themselves and letting nature reveal herself—that all may be of God, and nothing of man. Whenever man's work comes to look most conspicuous here, it will argue either some failure in the designing artist, or else some defect in our own mental vision.

“Temptation here is none to exceed the truth.”

Of the many rural cemeteries that have been opened within the last twenty years, in the vicinity of our principal cities and large towns, each has its own peculiar felicities of position and scenery. Each has some one charm that distinguishes it from the others. Comparison is rendered as difficult as it is ungracious. Absolute superiority cannot be claimed for any one of them. It is not to be claimed for this, which to-day is added to the number of sacred enclosures.

Nature never repeats herself in landscape. She does not use a tithe of her infinite resources to adorn any one spot. A few touches of her plastic moulding and divine pencilling suffice to make a scene as lovely as the human heart can appreciate, with but a small draft upon her endless means. She always reserves herself, never exhausts herself, never competes with herself, never outdoes herself; and she is nowhere put to shame except through man's misunderstanding her design, or perverting it by unsuitable use or vicious art.

Certainly the God of nature has lavishly bestowed here the beauty in which he hath delight. We see not how more or better could well have been crowded within these limits. Whoso asks for more, or different, may well suspect the sensibility of his own eye and heart, and might traverse the whole green earth unmoved, unsatisfied.

The way of access to these grounds lies along the green aisles of nature, free from the dust of travel and of traffic. The landscape is picturesque. There, in the southeast, the perpetual hills undulate along the horizon. From yonder cliff may be seen the towers of cities and the spires of country villages. Through the loop-holes of the tree-tops gleams an arm of the sea ; and all around and afar are the fields of rural industry and the cattle upon a thousand hills.

And here, within the enclosure, the heaving surface is pleasantly diversified,

“ And mantled o’er with aboriginal turf  
And everlasting flowers.”

Wooded heights and shaded valleys alternate from side to side. There are the grassy slopes ; and here, reposing at our feet, the little lake of living water reflecting the serene heavens. The oak, the walnut and the birch, throw their grateful shadows over the paths that wind through the interior ; and the southern border is skirted by a solemn grove of evergreens,

“ Where angels, as the high pines wave,  
Their half heard *misereres* sing.”

These jagged piles of uptossed rocks record a fearful history of old convulsions and a wild war of the elements ; and the mosses on their sides and the gnarled trees in their crevices are the emblems of present stability and peace. The chirp of the squirrel, and the song of the more timid species of birds, such as shun the haunts of men, testify of the deep retirement of the place. The fountain which breaks cold and sweet at the foot of yonder precipice, tells us by its beautiful inscription, in the words spoken at Sychar of old, of that water, which whosoever drinketh, “ it shall be in him a well of water springing up into everlasting life.”

Thus felicitously has the Creator’s hand, seconded rev-

erently by an unobtrusive human art, prepared these grounds :

——“ Even as if the spot  
Had been from eldest time by wish of ours  
So placed, to be shut out from all the world !  
So lonesome, and so perfectly secure ;  
Not melancholy—no, for it is green  
And bright and fertile :—Peace is here  
Or nowhere ; It could not be more quiet.  
Retreat within retreat—a sheltering place  
Within how deep a shelter !”

It is fit that such a spot be taken for such a purpose. The practice of burying the dead in the heart of cities, and in the midst of dense populations, is one of the barbarisms of modern civilization, and a decent regard both for the dead and the living requires that it should be discontinued. It is out of keeping with all our affectionate memories of the departed, and with our ideas of the sacred repose due to their remains, that their tomb-doors should echo the worldly talk and angry disputes, and light laugh and jest of the thronged street and market-place. A still greater outrage it is upon our best feelings, that the bodies of our beloved and revered ones, hallowed temples of their dear spirits, should not be permitted to pass back into their native dust, without being the subjects of protests and murmurs, and municipal restrictions and sanitary regulations.

And the practice is not much better, except in so far as usage and old ecclesiastical associations have sanctified it to Christian feeling, of depositing the dead in cells and vaults beneath churches. It is bringing death into proximity with life in an objectionable manner, while at the same time it forbids the sort of nearness that satisfies the heart of the bereaved, and appeals to the moral sentiments of the stranger. None can go there to meditate, none can approach the grave with any offering of affection. The way to its dark chambers can only be trod by those who go with a new grief to

lay another treasure in its repulsive and gloomy receptacle. Such methods of burial, we cannot but think, will soon be superseded, and a return to more ancient and appropriate modes be universally accomplished.

It is very true, that it matters not to the departed what is done with their outward tabernacle when the spirit is flown. We cannot harm them, nor help them, by the manner in which we dispose of their perishing remains. The rites of burial concern the living more than the dead. Not for their benefit but for our own hearts' sakes it is that we gather in funeral companies around their confined bodies, and call on God in prayer, and reverently lift the pall, and bear them forth in solemn procession, and lay them gently down to their rest. Not for their benefit; yet so long as we are in the flesh ourselves, our love, our sorrow, our respect, our fond recollections cannot be separated from the image of their material form. It is sacred dust forever to the souls that loved them. Wherever it is laid, our hearts have a property in it that can never be alienated while memory and affection endure. There is a hallowed tie that binds us to the spot with a holy home feeling, wander where we may. The soul of the very savage clings to the land where his fathers' bones are laid, and parts from it in anguish, and yearns for it as his only home. And no pitch of civilization, no influence of philosophy or religion, breaks or ought to break that bond of sacred association, woven by love and grief, between the yet beating heart, and that heart and hand and countenance which death has stilled and changed.

It is sacred dust. We would have it shielded from rude intrusion and unseemly neglect. It claims nothing—lying there silent and motionless in its coffin—it claims nothing, **needs** nothing, but all the more do our own souls claim for it that it be treated with tenderness and honor, and reverent care,—as all that we can do now, or seem to do,—a very little, yet all,—and something which we feel it is a sad privilege to do, and a shame and a wrong to omit.

To meet this want, to satisfy this craving, to furnish increased and convenient opportunity to the living to treat their dead as the heart prompts and demands, these grounds have been provided and prepared.

And now we are gathered together to devote this enclosure to its sacred uses. Henceforth, the place is to be the City of the Dead. Henceforth, the living shall have no rightful office or duty here, but to pay honor to the dead—to prepare and adorn their silent chambers, to watch over and protect their peaceful slumbers, to hold communion with their memories, and with serious mind and tender heart to meditate as beneath the shadows of the portal of the unseen world.

It belongs to the dead. We yield it up this day to them, as they shall come up one after another from among the living to claim a resting place within its sanctuary. It shall, henceforth, be no scene of profit, or light amusement, or any worldly passion or purpose. Let ambition enter here only to be chastened and elevated; and love only to be refined and sanctified; and worldliness only to be rebuked and softened; and unkindness, only to be cast out, and give place to holy charity; and vice, but to be awed to repentance in the presence of the dread and friendly monitor; and virtue, but to strengthen its vows and gird up its loins anew; and sorrow, but to be soothed to resignation, and to turn its flowing eye to heaven in religious hope and peace.

Let every mark, which the hand of art shall leave within these shades, be a memorial in keeping with the purpose which we this day recognize. We charge it upon ourselves and upon those who shall succeed us, to respect the vows of this consecration hour, and guard the spot from all profane intrusion. And our children's children, musing along these solemn walks over their fathers' ashes, and resting in the cool recesses of these monumental cliffs, shall respond to the

feeling of the Christian poet, speaking of his mountain church-yard :

“ And in the centre of a world whose soil  
Is rank with all unkindness, compassed round  
With such memorials, I have sometimes felt  
It was no mentary happiness  
To have *one* Enclosure where the voice that speaks  
In envy or detraction is not heard ;  
Which malice may not enter ; where the traces  
Of evil inclinations are unknown ;  
Where love and pity tenderly unite  
With resignation ; and no jarring tone  
Intrudes, the peaceful concert to disturb.”

The lapse of years will produce great changes in the aspect of this scene. To-day the uninformed visitor, might take it for a secular park and pleasure ground,—but the dead will be coming now, in rapid succession, to take their places here. It will be all dotted over with graves. Then it will have put on its appropriate look. Graves, graves—beneath every tree, at every bend of the paths, and up the slopes of the hills, and hewn out, it may be, as of old, in the face of the living rock—everywhere graves. *They* will declare the lesson and the sentiment of the place. Headstones and monuments are not essential. Without these, the eye of love will know where to find its own, and the ear will catch the voices that whisper from the dust. They will not be forgotten, nor without influence here, whose resting-place is marked by no sepulchral stone, but who

“ trust

The lingering gleam of their departed lives  
To oral record, and the silent heart ;  
Depositories faithful and more kind  
Than fondest epitaph.”

But monuments will be appropriate also. The “ votive marble and the storied granite,” will add much to the solemn and impressive beauty of the consecrated field. Only

let them be simple and chaste, however, sometimes, massive and costly; not indicating the pride and ostentation of the living, but the worth of the dead, and the reverent regard due to their memory.

And emblematic devices and inscriptions, we would hope, will not go out of use, nor be infrequent here. Whether from association or from inherent fitness, those appeals, found so often in ancient graveyards, are always welcome, such as "Pause Traveller," "Siste Viator," and "Memento Mori." We reverently recognize the right of the dead to stop us at their graves and to preach thus.

Epitaphs, descriptive of the personal character and social services of those who repose beneath, will be interesting and instructive. Let them be composed with truth and discrimination, and yet with generous allowance for the just influence of death in exalting to the mind and heart of survivors the real virtues of the beloved and lamented. "What purity and brightness is that virtue clothed in, the image of which must no longer bless our living eyes! The character of a deceased friend or beloved kinsman is not seen, no—nor ought to be seen, otherwise than as a tree through a tender haze or a luminous mist, that spiritualizes and beautifies it; that take away, indeed, but only to the end that the parts which are not abstracted may appear more dignified and lovely; may impress and affect the more. Let an epitaph be true, yet the truth hallowed by love—the joint offspring of the worth of the dead and the affections of the living."\*

With the law of truth thus defined, observed in epitaphs, we should be willing, with the Poet, to see

"the ground all paved  
With commendations of departed worth;  
Reading where'er we turn, of innocent lives,  
Of each domestic charity fulfilled,  
And sufferings meekly borne—  
Among such fair recitals we should range,  
Soothed by the natural spirit which they breathe."

\* Wordsworth's Essay.

But it is not graves, nor monuments, nor sculptured epitaphs, beheld in prospect as part of the scenery of the spot,—it is not these that give the most affecting interest to the solemnities of this hour; but it is the thought, rising with a fearful half consciousness in our minds, and awakening deep awe and tenderness—the thought, whence shall come those, who shall fill these narrow chambers and sleep beneath these marble records?—From yonder dwellings they will come, from that thick concourse of the living, from the happy homes and joyous circles where we and ours do dwell. They come, a various company, to people these pleasant shades—the sick, who even now await the messenger, “and wrap the drapery of their couch about them” for the journey hither; and the healthy, for whom to-day love and hope count scores of years on earth; the child, gamboling as a very thing of life in the morning, and stricken from the parental arms at nightfall; the young, cut down in the midst of their bloom and promise; the wise, the strong, pillars in the social fabric, on whom many are leaning now so trustingly; and the aged, to whom this resting-place is needful and welcome, as “the shadow of a rock in a weary land.” They will come in quick succession, and in unexpected order, as God shall call them. As we pass out hence to our homes, we may almost expect to meet the bearers at the gate. And we, any of us, frail as the frailest and appointed to die, may go forth from these shades to-day, only to turn back again upon our own footsteps, and re-enter, borne by men’s hands, to depart no more. The brightest eye, the strongest arm, the most bounding heart, may come and be quenched and stilled within these bowers, ere one hue in the green roof is changed or one leaf of it has fallen on the sod that shall cover them.

Thus shall they come, they—we—all one mortal dying family,—come to constitute the great city of the dead, and line its silent streets with sepulchral abodes. They come, from amid partings how tender, and griefs how bitter, leav-

ing what loneliness and desolation behind ! They come singly, but soon there shall be whole households here. Parents, children, brothers, sisters, who hold living converse together in domestic love beneath one roof tree yonder, shall quickly be grouped together here, side by side, in the green graves, and one tree of the forest shall overshadow and shelter them all.

It is anticipatory thoughts such as these, crowding upon us here, that justify and demand the religious character which we have sought to give to these inaugural exercises,—the prayers and hymns and words of Holy Writ, by which we devote and yield up these peaceful hills and vallies to the thronging dead.

The desire to invest the place with all religious associations, and to make it in all coming time, a holy spot, where Christian faith and feeling shall be nourished in hallowed contemplation, and immortal hope replume its upward wings.

On the entablature of the gateway at the northern entrance, we shall hereafter see inscribed in golden letters, those words of the Son of God,—words that have moved the heart of the world, and carried heavenly light into the dark places of mortality and grief—I AM THE RESURRECTION AND THE LIFE. What words so fit to be graven on the portal of a Christian burial place, as well as on every Christian mourner's heart. He who spake them as the Father gave him to speak, was borne from his cross and laid down in a Garden, the garden of the sepulchre; or rather would we call it by its greater name, the garden of the Resurrection. All the spiritual charm of this lovely garden where we shall lay our treasures, shall be but a reflection of the beauty of that Garden of the Resurrection in far Jerusalem. The faith and hope and religious peace, that shall divest this place of graves of its mortal horrors, are but amaranthine flowers transplanted from that garden to this—from the grave of the master to the grave of the disciple. The angels that watched

by that sealed tomb, to the eye of faith shall watch by these also. He who conquered death there, hath abolished it here. That glorious promise, "because I live, ye shall live also," verified and confirmed at that opened and empty sepulchre, shall throw a heavenly radiance over the sepulchres of *our* righteous dead, proclaim their victory even in the arms of death and the lap of corruption, and reconcile the nearest and most stricken mourner to gentle sorrow and cheerful fortitude and great peace in believing.

The duties of this day are now discharged. Our poor services of dedication draw to their close, and in a few moments, the sound thereof shall have died away amid the whispering of the leaves of the trees.

It is not our feeble words and formal rites that shall truly consecrate the place—not these—but the coming in of the mighty hosts of the dead, and the thoughts and feelings that shall come with them, and linger round them in the hearts of the living who shall lay their best beloved here—these shall consecrate it. The tears that shall water its shaded avenues, as the sad processions shall wind slowly round to the opened sepulchres shall consecrate it. The fond regrets that shall revert hither, every day, from bleeding hearts and bereaved homes, shall consecrate it. The green mounds, that cover precious dust, the sombre tomb doors, the monuments gleaming through the wood, the fresh flowers laid upon the new graves, the shrubs planted and tended with trembling hand and tearful eye, these shall be a daily consecration. The thoughts that visit the bowed mourners bending over the ashes of their kindred; the emotions, too deep for utterance and too sacred for witnesses, that shall seek indulgence within these forest coverts; the tender recollections, the gentle consolations, the religious vows, the immortal hopes, conceived and nourished in the solemn stillness of the place—these shall be its continuous and ever heightening and cumulative consecration, to make it holy

as old cathedral aisles, or ancient altars at which saints and martyrs have bowed down and died.

Come, then, ye advancing companies of the dying !  
 Come, children of mortality, and take your allotted places  
 within these peaceful bowers. They shall be sacred forever  
 to your holy claim. We bid you welcome, sent of God, to  
 your grassy couch spread in the gentle lap of nature by  
 nature's God and yours. The earth lie light upon you !  
 Come, and our faithful care shall shield your slumbers.  
 And He who clothes the flowers at your feet with glory,  
 and upholds the sparrow that sings your matin song in the  
 branches above, shall keep you in peace till the day of his  
 appearing, when the graves shall be opened and the sea give  
 up its dead. Come, in willing obedience to the summons of  
 your God ; and, O, be it, through his grace, with the  
 song of the redeemed just parted from your marble lips, and  
 the light of faith lingering in your closing eyes, and the seal  
 of the heavenly promise stamped on your tranquil brows !  
 Come, and, till the resurrection morn, rest here in peace,

“ And Nature's pleasant robe of green,  
 Humanity's appointed shroud, enwrap  
 Your monuments and your memory.”

# ORDER OF SERVICES.

---

## I.

### ANTHEM—[By the Choir.]

ACCOMPANIED BY THE BOSTON BRASS BAND.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and amen.

## II.

### INTRODUCTORY PRAYER.

BY REV. AUGUSTUS C. THOMPSON.

[NOTE.—Rev. Mr. Thompson is unable to furnish for publication the appropriate introductory Prayer offered by him on this occasion.]

## III.

### HYMN—[For the occasion.]

BY REV. CYRUS H. FAY.

- 1 We come not now the spell to break,  
That reigns within this green retreat;  
We come not here the hum to wake,  
Of crowded mart and thronging street.
- 2 We choose this sacred forest gloom,  
Around us now so calmly spread,  
To rear the column and the tomb,  
And build our city of the dead.
- 3 And, O, how meet for its repose,  
This soothing shade and silence deep!  
They'll woo us at life's evening close,  
To death's untroubled, dreamless sleep.

- 4 THOU, who didst man from dust create,  
A few brief seasons to endure,  
O, help us now to consecrate  
This place to solemn sepulture.
- 5 Here, side by side, the high and low,  
And rich and poor shall equal lie ;  
While o'er them Love's warm tears will flow,  
And Friendship heave her poignant sigh.
- 6 Here, then, let Hope's bright beacon burn,  
And Faith say, pointing from the sod,  
" While dust doth unto dust return,  
The spirit doth ascend to God."

## IV.

## SELECTION FROM THE SCRIPTURES.

BY REV. JOHN WAYLAND, D. D.

## GENESIS—CHAP. XXIII.

1 And Sarah was an hundred and seven and twenty years old : these were the years of the life of Sarah.

2 And Sarah died in Kirjath-arba ; the same is Hebron in the land of Canaan : And Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am a stranger and a sojourner with you : give me a possession of a burying place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord : thou art a mighty prince among us : in the choice of our sepulchres bury thy dead : none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up and bowed himself to the people of the land, even to the children of Heth.

8 And he communed with them saying. If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field ; for as much money

as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gates of his city, saying,

11 Nay, my lord, hear me : the field give I thee, and the cave that is therein, I give it thee ; in the presence of the sons of my people give I it thee : bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me : I will give thee money for the field : take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me : the land is worth four hundred shekels of silver ; what is that betwixt me and thee ? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre : the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein were made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

#### PSALM XC.

3 Thou turnest man to destruction ; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

#### 1 COR.—CHAP. XV.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

#### V.

#### ADDRESS.

BY REV. GEORGE PUTNAM, D. D.

## VI.

## HYMN—[For the occasion.]

BY REV. CYRUS H. FAY.

- 1 When rose the Savior from the tomb,  
He robbed it of its deepest gloom,  
Sealed hopeless grief's complaining lips,  
And death became but life's eclipse.
- 2 Let Hope then beam around the dead,  
And Faith her holy influence shed ;  
Where nature doth her charms disclose,  
There give their cherished dust repose.
- 3 Calm woodland shade ! we here would lay  
The ashes of our loved away ;  
And come at length ourselves to sleep,  
Where thou wilt peaceful vigil keep.
- 4 And when around our graves shall bend,  
In bitter grief, the faithful friend,  
O, let thy peace sink on the soul,  
And soothe it to thy sweet control.

## VII.

## CONCLUDING PRAYER.

BY REV. EDMUND F. SLAFTER.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruits of good living ; to the honor and praise of thy name, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and Eternal God, who hast taught us in thy Holy Word, that when the Lord Jesus Christ shall come in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in Him shall be changed and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself. And who hast likewise instructed us by the example of thy devout servants, to set apart peculiar places wherein the bodies

of men may be committed to the ground. *Accept*, we beseech thee, this pious and charitable work of ours, in separating and consecrating this portion of ground, where our bodies and those of our kindred and friends may rest in peace and be preserved from all the indignities of the ungodly and profane. And we beseech thee, Eternal Father, that all the holy memories that shall gather around this place of the congregated dead, may have a salutary and sanctifying effect upon the hearts of the living, and, accompanied by thy spiritual benediction and grace, be conveyed to the remotest generations. And may thy heavenly grace be vouchsafed to all here present, on this solemn and interesting occasion, that by the frequent instances of mortality which we behold, we may learn and seriously consider how frail and uncertain is our condition here upon the earth : And may we so number our days as to apply our hearts unto wisdom ; that in the midst of life thinking upon death and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection with Him, who died for our sins and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

DIRECT US, O Lord, in all our doings with thy most gracious favor, and further us with thy continued help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

AND we now continue our supplications unto thee, in the words of him, who hath taught us when we pray to say ; Our Father who art in heaven, hallowed be thy name : thy kingdom come, thy will be done on earth as it is in heaven : Give us this day our daily bread ; and forgive us our trespasses as we forgive those who trespass against us ; and lead us not into temptation but deliver us from evil ; For thine is the kingdom and the power and the glory forever and ever. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

## VIII.

## HYMN—SELECTED.

- 1 I would not live alway ; I ask not to stay,  
Where storm after storm rises dark o'er the way ;  
The few lurid mornings that dawn on us here,  
Are enough for life's woes, full enough for its cheer.
- 2 I would not live away ; no—welcome the tomb ;  
Since Jesus hath lain there, I dread not its gloom ;  
There sweet be my rest, till he bid me arise,  
To hail him in triumph descending the skies.

## IX.

## BENEDICTION.\*

BY REV. CYRUS H. FAY.

And now may that peace of God which passeth all understanding pervade our hearts hence, evermore: and when the graves shall give up their dead, may he receive all to himself, for whom Christ died, redeemed and sanctified.  
*Amen.*

\* The Rev. J. S. Shailer was announced in the Order of Exercises, to pronounce the Benediction, and in consequence of his absence, that service was performed by Rev. Mr. Fay.

The following was the Order of Procession on the occasion.

### ORDER OF PROCESSION.

<i>Aid.</i>	City Marshal.	<i>Aid.</i>
	<div style="display: flex; align-items: center; justify-content: center;"> <div style="font-size: 2em; margin-right: 10px;">{</div> <div style="text-align: center;"> Music.  The Boston Brass Band. </div> <div style="font-size: 2em; margin-left: 10px;">}</div> </div>	
<i>Marshal.</i>	His Honor the Mayor and Orator. The Officiating Clergy. Board of Commissioners.	<i>Marshal.</i>
<i>Marshal.</i>	Board of Aldermen. City Clerk, Clerk Common Council, and Treasurer.	<i>Marshal.</i>
<i>Marshal.</i>	President of the Common Council. Members of the Common Council.	<i>Marshal.</i>
<i>Marshal.</i>	School Committee. Reverend Clergy.	<i>Marshal.</i>
<i>Marshal.</i>	Past Mayor. Past Members of the Board of Aldermen. Past Members of the Common Council.	<i>Marshal.</i>
<i>Marshal.</i>	Representatives of the City in the General Court, and Senators of Norfolk.	<i>Marshal.</i>
<i>Marshal.</i>	Past Selectmen of the Town of Roxbury.	<i>Marshal.</i>
<i>Marshal.</i>	Municipal Authorities of Boston and other adjoining Cities and Towns. Board of Assessors.	<i>Marshal.</i>
<i>Marshal.</i>	Overseers of the Poor.	<i>Marshal.</i>
<i>Marshal.</i>	Consulting Physicians, and Physician and Superintendent of the Alms House.	<i>Marshal.</i>
<i>Marshal.</i>	Chief and Assistant Engineers of the Fire Department. Officers of the Fire Department.	<i>Marshal.</i>
<i>Marshal.</i>	Teachers of the Public Schools. Ward Officers.	<i>Marshal.</i>
<i>Marshal.</i>	Citizens.	<i>Marshal.</i>

♫—Gentlemen designated in the Procession are requested to meet near the Commissioners' Office, on Aspen or Willow Avenue, at half past 2 o'clock, P. M. where the music will be stationed, and where the Procession will be formed.

Stations will be assigned under the direction of the Police for horses and vehicles, and none will be permitted to remain near the place of Consecration.

Marshals will be in attendance at Consecration Hill to furnish seats for the ladies.

After the exercises have commenced no horses or vehicles will be permitted to pass through the grounds near Consecration Hill, until the close of the services.

The Procession will march through several avenues to Consecration Hill, where the services will take place in the order following.

**THOMAS ADAMS, *City Marshal.***

---

The following gentlemen were appointed to officiate as Marshals.

<i>Aid.</i>	<i>Chief Marshal.</i>	<i>Aid.</i>
JOHN L. PLUMMER.	THOMAS ADAMS.	JOHN B. KETTELL.

*Marshals.*

William Gaston,	Benjamin H. Burrell,
John S. Flint,	William S. Leland,
Stephen M. Weld,	Aaron D. Williams, Jr.
Henry Shed,	Edward Wyman,
Charles H. Poole,	Isaac S. Burrell,
James E. Forbush,	John P. Townsend,
A. Davis Adams,	Nathaniel Francis, Jr.
J. F. Woodside,	George W. Pierce,
Benjamin Perkins, Jr.	D. F. Drew,
George Curtis,	James M. Keith,
George P. Burnham,	James W. Cushing.
Joseph Shed,	J. H. Foster, Jr.

*Marshals at Consecration Hill.*

George Lewis,	Thomas B. Wales,
C. Alexander Hall,	E. P. Flint,
John R. Hall,	John Marsh, Jr.
J. Phillips George,	John Richardson,
Louis R. Lull,	William E. James,
George H. Williams,	William Hall.
Charles L. Perkins,	

**JOINT COMMITTEE OF ARRANGEMENTS OF THE CITY COUNCIL,  
FOR THE CONSECRATION.**

**Aldermen, CALVIN YOUNG and  
SAMUEL P. BLAKE,  
*of the Board of Aldermen, and***

**Messrs. JOSEPH N. BREWER,  
WILLIAM J. REYNOLDS,  
EBENEZER W. STONE,  
*of the Common Council.***

**BOARD OF COMMISSIONERS.**

***Elected by the City Council, under the Act of the Legislature.***

**HENRY A. S. DEARBORN,  
ALVAH KITTREDGE,  
FRANCIS C. HEAD,  
HENRY CODMAN,  
GEORGE R. RUSSELL.**

## APPENDIX.

---

At a meeting of the City Council July 26, 1847, it being understood that the Committee on Burial Grounds, would recommend the purchase of a tract of land, situated near Walk Hill street, belonging to Joel Seaverns, Esq., as a suitable place for a Public Cemetery, and as the City Council intended to adjourn until September, the following resolve was passed.

*“Resolved,* That the members of the City Council will visit in a body the lands upon Walk Hill on Thursday next, and that a committee of three with such as the Mayor and Aldermen may join, be appointed to make all necessary arrangements,” &c.

Messrs. EATON, BROWN and DEXTER, were appointed on the part of the Common Council, and Aldermen HEAD and WARD were joined from the Board of Aldermen.

A very able and elaborate report was drawn up by the MAYOR, and submitted in the Common Council September 6, by Mr. CRAFTS of the Committee. It was laid upon the table and ordered to be printed. (City Document, No. 7, 1847.) The order accompanying it passed the Common Council, September 27, and was sent to the Board of Aldermen for concurrence. It having been amended, passed that branch November 9th, and was sent back to the Common Council for its concurrence in the amendment. The Council concurred, and the order passed as amended, and is as follows :

*Ordered,* That the Joint Standing Committee on Burial Grounds be and they hereby are authorized to purchase of Joel Seaverns, for a Rural Cemetery, a tract of land called the Seaverns Farm, containing fifty-five acres more or less, at three hundred and fifty dollars per acre ; and the City Treasurer is hereby authorized and required to give the note of the city for the amount of the purchase money of said land, payable in ten years from the first day of August, A. D. 1847, with interest at the rate of six per cent. per annum, payable annually.

*Ordered further,* That a Joint Special Committee of five be appointed to apply to the General Court, for an amendment to the City Charter, authorizing the City Council to choose Commissioners or Trustees, not exceeding five, who shall have the sole care, superintendence and management of said Cemetery, and report thereon, annually to the City Council : one of whom, after five years, shall go out of office each year, and one member of said Board of Commissioners or Trustees, chosen annually thereafter in the month of April : said amendment to provide further, that a portion of said Cemetery be set apart or appropriated for public burial, free of charge, and also that the proceeds of sales

of lots or rights of burial in said Cemetery, shall be devoted to the liquidation of the debt incurred in the purchase of the land, and to the improvement and embellishment of the Cemetery, under the direction of said Commissioners or Trustees, and that no monies shall be appropriated from the City Treasury by the City Council, for such improvement and embellishment, together with such other provisions as said Committee may deem proper, and for the interest of said Cemetery and of the city.

The quantity of land contained in the "Seaverns lot," according to the survey, is 56 acres, 3 qrs. 37 rods, and 7-10, and the amount paid for the same was \$19,944.98.

The MAYOR and Alderman LEWIS of the Board of Aldermen, and Messrs. REYNOLDS, BREWER and BROWN, of the Common Council, were appointed a committee to apply to the Legislature for an amendment of the City Charter, agreeably to the order.

At a special meeting of the City Council, March 27, Mr. BREWER, in the Common Council, submitted the report of the Committee, covering a copy of the Act which they obtained from the Legislature. A Special Act was obtained by the Committee, and not an amendment to the City Charter. This was deemed proper by the Committee, and approved by the City Council. The act was accepted unanimously by both branches, and is as follows :

#### AN ACT

Relating to a Public Cemetery in the City of Roxbury.

*Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows :*

**SECT. 1.** The City Council of Roxbury is hereby authorized to elect by joint ballot in convention, a board of five Commissioners, for the term of five years, who shall have the sole care, superintendence and management of the Rural Cemetery established by said City Council; one member of which board shall go out of office each year, and one member shall be chosen annually in the month of March; but said board or either member thereof, after having had an opportunity to be heard in his or their defence, may be removed at any time, by a concurrent vote of two-thirds of each branch of the City Council; and in case of a vacancy in said board of Commissioners by death, resignation, removal or otherwise, such vacancy shall be filled by the choice of another Commissioner in the manner aforesaid, who shall hold his office for the residue of the term for which such member so deceased, resigned, or removed, would have held the same. Said board may be organized by the choice of a chairman and secretary from their own number, and a major part of said board shall constitute a quorum for the exercise of the powers and the performance of the duties of the said office. And the term for which the several members of the first board of Commissioners shall hold their office, shall be determined by the City Council, as follows : The Commissioner first chosen, shall hold his office for five years ; the Commissioner next chosen, shall hold his office for four years ; the Commissioner next chosen, shall hold his office for three years ; the Commissioner next chosen, shall hold his office for two years ; and the Commissioner next chosen, shall hold his office for one year.

**SECT. 2.** The said board of Commissioners shall set apart and appropriate a portion of said Cemetery as a public burial place for the use of the inhabitants

of the city of Roxbury, free of any charge therefor; and they shall lay out said Cemetery in suitable lots, or other subdivisions, for family or other burying places, with all the necessary paths and avenues, and may plant and embellish the same with trees, shrubs, flowers, and other rural ornaments, and may enclose and divide the same with proper fences, and erect or annex thereto such suitable edifices, appendages and conveniences, as they shall from time to time deem expedient; and said board may make all necessary by-laws, rules and regulations, in the execution of their trust, not inconsistent with this act and the laws of the Commonwealth, as they shall deem expedient.

SECT. 3. Said board of Commissioners shall have authority to grant and convey to any person or persons by deeds duly executed, the sole and exclusive right of burial, and of erecting tombs, cenotaphs and other monuments in any of the designated lots or subdivisions of said Cemetery, upon such terms and conditions, as they shall by their rules and regulations prescribe.

SECT. 4. The proceeds of sales of lots or rights of burial in said Cemetery, shall be paid into the city treasury to be kept separate from any other funds of the city, and subject to the order of said Commissioners, and such proceeds shall be devoted to the liquidation of the debt incurred in the purchase of the land for said Cemetery, and to the improvement and embellishment thereof, as aforesaid; under the direction of said board of Commissioners. And no other moneys shall be appropriated from the city treasury by the City Council for such improvement and embellishment.

SECT. 5. Said board of Commissioners shall annually, in the month of February, and whenever required by the City Council, make and render a report in writing of all their acts and proceedings, and of the condition of the Cemetery, and an account of the receipts and expenditures for the same, and the funds subject to their order.

SECT. 6. This Act shall be void unless the City Council of Roxbury shall accept the same at a meeting of said City Council, called for that purpose, within thirty days after its passage.

SECT. 7. This Act shall take effect from and after its passage.

[Approved by the Governor, March 24, 1848.]

A convention of the two branches was proposed by the Common Council and agreed to by the Board of Aldermen, March 30th, for the purpose of electing Five Commissioners agreeably to the first section of the foregoing act, and at 8½ o'clock the Board of Aldermen came in, in convention, when the following gentlemen were elected Commissioners, viz.—Henry A. S. Dearborn, Alvah Kittredge, Francis C. Head, Henry Codman, and George R. Russell.

The Commissioners after organizing agreeably to the act, commenced the work of laying out the grounds on the 25th day of April, and on the 28th day of June they were solemnly consecrated and set apart with appropriate religious services.

It was originally intended, that the main entrance to the Cemetery should be on the southerly side from Walk Hill street, through a tract of land belonging to Dr. John C. Warren, adjoining the grounds, over which the City possessed a right of way, but as serious objections and unforeseen difficulties presented themselves, it was deemed advisable that this proposed entrance should be abandoned, and one sought for in another direction. A much more convenient as well as desirable entrance was found, on the northerly side of the grounds,

through land belonging to John Parkinson, Esq., to obtain which, it became necessary to purchase an additional quantity of land; and on the 26th of June the City Council authorized the purchase from Mr. Parkinson of 14 acres, 2 qrs. 13 rods, for the sum of \$7,949.68, payable in six years, from July 1st, 1848, with interest annually.

On the 22d of May a Joint Committee consisting of Aldermen YOUNG and BLAKE, on the part of the Board of Aldermen, and Messrs. BREWER, REYNOLDS and STONE, on the part of the Common Council, was appointed to co-operate with the Commissioners and make all necessary and proper arrangements for the Consecration. The Committee subsequently reported that Wednesday, June 28th, had been agreed upon as the day for Consecration, and that all the necessary arrangements had been made by them and the Commissioners, and the services of Consecration took place accordingly on the afternoon of that day.

"FOREST HILLS" having been recommended by the Commissioners as an appropriate name for the Cemetery, an Ordinance establishing the same was passed by the City Council July 3.

According to the surveys, the Cemetery contains 71 acres, 2 qrs.  $\frac{7}{10}$  rods, and the cost of the same was \$27,894.66.





THE BORROWER WILL BE CHARGED  
AN OVERDUE FEE IF THIS BOOK IS NOT  
RETURNED TO THE LIBRARY ON OR  
BEFORE THE LAST DATE STAMPED  
BELOW. NON-RECEIPT OF OVERDUE  
NOTICES DOES NOT EXEMPT THE  
BORROWER FROM OVERDUE FEES.



US 13190.15.6  
An address delivered before the cit  
Widener Library 003663135



3 2044 086 365 228